To th

It was
anything
controvers
as I consi
and perha
the public
the people
effected I
a contest,
possibly

The Re
taken the
says "fri
ves more
ject," and
ready ref
prepared,
tory, and
demy," w
it being
where th

The in
which th
the merit
so little
taking
Ross' ow
ed opinio
by every
justice, to
charge th
guilt in i
is within
inattenti
highest
tention.
man set
having
informin
his oppo
ses or p
world a
fice and
not the

Mr. E
serted,
voured
entirely
understa
ly born
forward

Education and Pictou Academy.

LETTER I.

To the Members of the Presbyterian Church of Nova Scotia.

It was not my intention to have written anything further in connexion with the late controversy on the subject of Pictou Academy, as I considered the chief object I had in view, and perhaps the only one of real interest to the public, had been secured by the action of the people of this Country, this having been effected I had no longer a desire to continue a contest, which could only be profitless, and possibly personal.

The Rev. James Ross, has however again taken the field in the "Novascotian," as he says "friends were anxious to make themselves more thoroughly acquainted with the subject," and as the "Eastern Chronicle" had already refused several communications, he had prepared, "a simple statement of the part history, and present condition of the Pictou Academy," which he offers to the "Novascotian" it being read in "many sections of our Church where the Eastern Chronicle is rarely seen."

The instructing his friends in a matter in which they are so deeply interested, yet with the merits of which, it would seem, they are so little conversant, is a very laudable undertaking; but I will presently show, *from Mr. Ross' own writings, contrasted with the recorded opinions of those whose testimony, he is bound by every obligation of nature, of honour, and of justice, to respect that he is no way fitted to discharge the duty he has undertaken.* "There is *guilt* in ignorance of a man, when knowledge is within his reach; there is *guilt* in heedless inattention, when truth and motives of the highest interest have claimed his serious attention." There is still greater *guilt*, when a man sets himself up as a public instructor, and having within his reach the means of correctly informing himself, does not avail himself of his opportunities—or having done so, suppresses or perverts facts, and publishes to the world as truths, under the prestige of his Office and the sanction of his name, what have not the slightest connection with Truth.

Mr. Ross and some of his friends have asserted, and still do assert, that I have endeavoured to mislead the public, and that I was entirely ignorant of the subject on which I had undertaken to write. I wish it to be distinctly borne in mind, that I have not yet brought forward in support of my views, *any authority* which has not been recognised as the *highest* and *best*, by Mr. Ross and his friends. I have not adduced the statements of those who *opposed* the Academy—I have not expressed the opinions of the Rev. Messrs McKenzie and Fraser and their supporters; I have only cited the language of Dr. McCulloch and other warm friends of the Institution; this course I will still pursue, for "thank God for books, they bring us into connexion with the distant and the dead—they make the past, present; the distant near;"—by reams of *authentic* records (which I shall be happy to produce at any time to such as may feel an interest in them) I am now enabled to make the dead and the distant, speak. After I have furnished my statements, and given my references, I shall, as I have formerly, done, leave it for you to say, who has furnished the true history.

The first fact worthy of attention in Mr. Ross' *simple* statement, is, the assertion that the Trustees, are employing its funds "for purposes quite foreign to the design of the original contributors," which design was, *to provide the means of instruction in those branches of a liberal education which are not taught in the Province Grammar Schools,*" the subscriptions raised were for the purpose of carrying out this object. "By whom these subscriptions were raised, says Mr. Ross," and for what purpose the Institution was founded, will appear from the preamble to the Act by which it was established"—he then takes the trouble to cite the preamble whereby it would appear that Edward Mortimer and others were *Presbyterians*, and were desirous of Educating their children in their own faith, and it is "evident beyond dispute," says Mr. Ross, "that the parties who paid and contributed divers sums of money, for the purpose of founding and supporting Pictou Academy were Presbyterians residing in Pictou, and that one and the principal object contemplated by its establishment was to provide means of educating their children in the Presbyterian Religion."

My comment on this, is that it is neither evident nor beyond dispute, but the very reverse; my proof lies now before me. In the first place I produce the Act of incorporation as originally proposed, *it is in the handwriting* of Mr. Mortimer. It contains no reference to

NS
372.2
P

Presbyterians or *Presbyterianism*, on the contrary it says, it is "for the purpose of founding establishing and maintaining *an Academy* in the district of Pictou," and expressly declares "that no Bvelaw, Rule, or Regulation, shall be made by the said Trustees, *by which any Religious distinctions shall be set up.*" The *Presbyterianism* was all imposed in the Acquoted by Mr. Ross, against the strongest opposition of the promoters of the Academy, and when it was urged by the present Master of the Roll's as a main cause of his opposition. Mr. Archibald replied "it was quite sufficient that the supporters of this Institution should be *libelled* out of doors, without their wishes or intention being *misrepresented* in that house; *it was well known that the objectionable restrictions had been forced upon them by the Council.*" Judge Haliburtou a favourite authority with Mr. Ross and his friends, on the same debate says, "when the original bill was sent up to the Council, it came down *trammelled with every test*, which gentlemen complains gave to it a sectarian cast." Mr. Ross ought not to require me to tell him, that year after year, the Trustees petitioned for the removal of the obnoxious restriction—the drafts of the petition are now in my possession and are all in the handwriting of the late Dr. McCulloch? From the first one, I make the following extract. "But your memorialists would respectfully represent, that by the unnecessary tests to which they are subjected, the Pictou Academy labours under disadvantages, *which impede its success, and counteract the very ends for which it was established.*"

In 1825 the proceedings of the Trustees of the Academy at their annual meeting were published by the authority of the Board; from the origfnal minutes, which are in the handwriting of the Late Mr. Jotham Blanchard, then Secretary of the Board, I copy as follows, Dr. McCulloch said. "There was another very powerful inducement which he had for making a total seperation of the Congregation in which he laboured and the Academy—there were other Congregations springing up in the district not connected with the Synod to which he belonged. The persons composing these, identified the Academy with him; and him with the Church of which he was a member, and in manifesting their dislike to that Church, the unthinking or evil inclined part of them, did not make such distinctions as reason would have dictated. For these reasons he had considered it his duty to surrender up to the Presbytery his ministerial charge, *and he now wished it to be perfectly understood by the meeting, and by the community generally. that the Pictou Academy was a Provincial Institution connected with no particular principles of Religion. It was equally free to all classes and denominations of Christians, and they could all derive equal advantages from it if they Chose.*"

One more quotation on this point I shall make for the special benefit of the Rev. James Ross. Again there was an annual meeting of the Trustees in the Academy at Pictou on the 1st Jany. 1827 an account of this meeting was drawn up by Dr. McCulloch and was published in the Acadian Recorder of 27th Jany. The Speeches were reported to the same paper by Mr. Blanchard on the 24th Febry. the printed papers and the original manuscripts are now before me. The following Resolution as moved by the Revd. Duncan Ross, is in the handwriting of Dr. McCulloch.

"1. That as the Pictou Academy *was not intended to be a Sectarian Seminary*, and as contrary to the wish of its Trustees, several denominations of Christians in the Province, have been by the Act of incorporation excluded from the office of Trusteee or Teacher, the Trustees consider its present constitution *as calculated to disaffect its friends*, and injure its interests, and therefore they will at the ensuing meeting of the Legislature, *renew* their application to be relieved from restrictions, *which by an infringement of natural rights, attach degradation to any deserving class of Her Majesty's subjects.*"

The effect of this resolution was enhanced by the mover, who spoke thus:—"That the Pictou Academy, originated among men of the most liberal sentiment and whose strongest opinion was that knowledge should be free as the light of Heaven. The unjust and monopolizing spirit of the laws of King's College had first produced the idea that a Seminary for all denominations of Nova Scotians might be established with honor to the enlightened views and judicious conduct of the government, and also with immense utility to the general interests of the province. *Unfortunately the scheme in its progress did not accord with the original plan. There were introduced into the charter, in opposition to the wish of the friends of the institution, restrictive clauses which have not only drawn an unmerited odium vpon them but have proved highly injurious to its interests The clause to which he alluded were those which excluded any but Episcopalians or Presbgterians from the office of trustee or teacher. He had been questioned at Pictou and blushed to acknowledge the fact.*"

"Fortunately he had it in his power to palliate the injustice and illiberality of those clauses by stating that the friends of the institution were altogether averse from their introduction and that no religious peculiarity was ever introduced into the course of instruction. A Catholic or Methodist, Episcopalian or Baptist had equal access to all the knowledge which could be obtained at the institution, and might pass through its classes without any enquiry respecting his religious tenets. He hoped soon to see an equal degree of liberality in the admission to offices in the institution.

2776

The *exclusive clauses were unjust, unnecessary, impolitic and irreligious*; but he knew there was a sufficiency of sense and liberality among the trustees and he hoped their application to government would enable them to *exterminate such blots* from the otherwise fair standing of the institution."

I request you in the meantime to reflect on this; in my next letter I will show from the same authorities, by whom the subscriptions were raised."

I remain faithfully Yours,
WM. JAS. ANDERSON.

Pictou, 16th March 1850.

LETTER 2.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

From this preamble, says Mr. Ross, "*It is evident beyond dispute*, THAT THE PARTIES WHO PAID AND CONTRIBUTED *divers sums of money, were* PRESBYTERIANS *residing in Pictou, and that one and the principal object which they contemplated by its establishment, was to provide the means of educating their children in the* PRESBYTERIAN RELIGION."—In a previous part of his letter, Mr. Ross had cited Haliburton, to shew that Pictou Academy was projected as early as 1804, for "*the purpose of affording to the children of* DISSENTERS, *who were excluded from the honours of King's College, those* LITERARY AND SCIENTIFIC *acquirements, which might qualify them for the* LEARNED PROFESSIONS," but the scheme was not carried out till 1816, when Mr. Ross again tells us, "*on this condition* subscriptions were raised, and a petition presented to the Legislature for a charter which was obtained."

As the above statements of Mr. Ross, appear contradictory, I shall endeavour to solve the problem, by reference to less doubtful authority. On turning to the Journals of the House of Assembly, for Friday, 31st March, 1815, it will be found that Mr. Archibald introduced the *First* Pictou Academy Bill, which was postponed till next Session. On the 17th April, 1816, Mr. Wells again brought in the Bill, which passed its third reading, and was sent to the Council on the 1st May, 1816.

"The Bill (says Mr. Blanchard in his Memorial to the King, presented in 1831) was passed, *without any allusion to Religious peculiarities*." How the peculiarities were introduced have been already explained.

On the 11th March, 1818, Lord Dalhousie sent down to the House of Assembly the Message, recommending a Grant to the Academy as it appeared to him, "*to promise advantages of Education, highly valuable to the whole Eastern part of the Province.*" The Charter alluded to by Mr. Ross, was not obtained till the 26th March, 1820.

In the year 1818, Mr. Edward Mortimer, delivered a speech to the *first* students of the Picton Academy, in presence of many of its friends. He detailed the steps taken by the Trustees to bring the Academy into operation. He alluded to the subscription *then* being raised in the District of Pictou. His recorded speech is now before me; from it I extract as follows:—"I spent two days in Halifax after the Assembly was prorogued, during which very short time, accompanied and cheerfully assisted by a brother Trustee, Jas. Forman, Esq., we obtained in the most handsome and liberal manner, from our friends in the capital, donations amounting to nearly £1000."

On referring to the *two original* subscription lists, containing the subscriptions mentioned by Mr. Mortimer, I find the Pictou one shews subscriptions amounting to £779; the subscribers with three or four exceptions, being members of the Presbyterian Church of Nova Scotia. Of this sum, there were collected but £538 12s. 2d. as under:

From 1 Presbyterian Church of Nova Scotia,	£500	2	2
From 2 Kirk of Scotland,	30	0	0
3 Church of England,	5	0	0
4 " " Rome,	3	10	0
Total,	£538	12	2

The Halifax list amounted to £637 10s. 0d.—of which there were collected £597 13s. 0d. as follows: from the Governor and Council, £52 10s. 0d.—from the residents of the Town £538 3s. 2d.—and the balance from strangers. The different Religious Denominations contributed as under:

1 Church of Scotland,	£277	3	10
2 " " England,	255	10	0
3 " " Rome,	26	10	0
4 Methodists,	16	10	0
5 Presbyterian Church of N. S.	13	10	0
6 Baptists " "	5	10	0
7 Quakers " "	2	0	0
8 Sandimanians " "	1	0	0
Total,	£597	13	0

The analyses of the lists, was made by the aid of a gentleman to whom the parties subscribing are well known. *With the money thus subscribed and collected* and with an additional sum of £500 *granted by the Legislature in* 1819. The Trustees were enabled to proceed with the Building, and to import through the agency of Mr. G. Smith, Philosophical apparatus to the amount of £200 0s. 0d!—Of the seven members of Council who subscribed, five were members of the Church of England, and two of the Kirk of Scotland. Lord Dalhousie himself was peculiarly attached to the Kirk of Scotland; his motive for subscribing, will be best understood by an

extract from a letter in his own hand-writing, addressed to Mr. E. Mortimer, on the 12th March, 1819. "I have expressed my ful' approbation and consent to the establishment of an Academy at Pictou, *for the education of the youth in that Eastern portion of the Province.*"

I now beg your attention to an extract from a speech delivered by Mr. G. Smith, before the public of Pictou, at the annual meeting of the Trustees, on the 1st January, 1827. "But he wished not to be understood to mean that EPISCOPALIANS were united to oppose the Academy, and that it headed other opposition. On the contrary he was aware that some of its *most rancorous foes* profess PRESBYTERIANISM, and that some of *its best and warmest and most powerful friends are* EPISCOPALIANS. The *former* are influenced in certain cases, he was well aware, by low and inexcusible motives. The *latter by the most enlightened views of religion and patriotism and justice.* Were it necessary he could name *individuals of the latter class whose influence alone, had kept the Institution in existence*; and these he was proud to say, were the most eminent men in the Province for worth and talents and official standing."

In the letters of "One Concerned," I acknowledged that Dr. McCulloch had been chiefly instrumental in bringing into existence the "Glasgow Society," and I stated its objects might be explained by its 5th Rule as follows. "The design of the society being to promote the interests, *of all classes of Christians in the Provinces*, the society shall be open to the friends of Religion and Liberal Education of *all Denominations*; &c." Mr. Ross also alludes to this society, but prefers to take the 2nd Rule as the exposition of what it contemplated. To decide what was really the object of its organization, and who were the parties composing it, I shall produce the testimony of its orignator Dr. McCulloch, as given by him at the annual meeting in 1827 and as recorded by the Secretary of the Academy.

"He had lately been in Britain by the appointment of the Trustees, for the purpose of laying the state of the Institution before the British public. This he had done, and his statements in Scotland met with the most favorable consideration from the highest literary authority. The conductors of the principal periodical works—the Principals and Professors of the Universities of Edinburg and Glasgow—the leading Clergy of the various religious Denominations all patronised his claims. (A list of the names of those gentlemen was then handed in and read). In Glasgow a SOCIETY was formed just before he left Scotland to aid in the education of NATIVE PREACHERS at this Institution. Its office bearers embraced many highly respectable names, both of the clergy and laity, without reference to sect or party. It was not exclusive in its rules, and the reputation of its friends afforded certainty, that the amount of its usefulness to the Institution would not be small." (he then handed in a copy of the Rules and a list of office bearers which was read.")

The Rev. James Ross has published in his 2nd letter in the "Novascotian," a certificate from twelve distinguished members of the United Presbyterian Church in Scotland, furnished by *request* of the Rev. Wm. McCulloch, its objects being to prove that *a large proportion* of the funds and books drawn from the country on behalf of the Pictou Institution, during the year 1826 and in subsequent years, was subscribed and obtained *by reason of the connexion which* THEN *subsisted between the Presbyterian Church of Nova Scotia, and the said Institution.*"

The connexion *then* subsisting between the Pictou Academy and the Presbyterian Church of Nova Scotia Dr. McCulloch had *publicly, emphatically and solemnly* declared to be as follows. "*The Pictou Academy is connected with* NO *congregation, and with no particular principle of Religion.*" And I believe the certificate given to Mr. McCulloch, discloses the true motives of the subscribers, and the objects they had in view, *as particularly mentioned in the latter part of the certificate*, which is no ways incompatible with the asseverations of Dr. McCulloch. But the certificate was quite unnecessary; I have always been most ready to admit the facts it testifies to, and I would remind you that Mr. A. P. Ross in his opening address to the meeting of 30th October last, used the following language:--

"It is also true and cannot be controverted, that the secession body in addition to first projecting the Institution, likewise contributed a much larger sum to its support than all other Denominations put together. From these causes it was left more immediately under its management, although *as a Religious sect*, they claimed no more right to its controul *than any other Denomination in the Province.*"

On referring to the printed memorial addressed to the Scottish public in 1831, by Drs. Hall, Paxton, and Mitchell, on behalf of the Pictou Academy, I find they say, that it was established "by the cordial cooperation of Dissenters of all classes in the Colony, consisting of Presbyterians from the Church of Scotland and the secession, as well as of Baptists and Methodists, both of whom are numerous and respectable." This statement being backed by the recommendations of the Wesleyan Conference and Baptist associations of Nova Scotia *in session*; also by a certificate of twenty nine members of the Provincial Parliament of Nova Scotia, representing all Denominations, led to the cordial reception of the memorial by *all sects* in Scotland; and

on referring to the list of names handed in by Dr. McCulloch at the public meeting, I find it contains the names of the most distinguished Clergymen and laymen, of the Kirk of Scotland, the Episcopal Church, the Congregationalists &c., &c., and I have no doubt that if I were to apply to them, they would like Mr. McCulloch's friends, Certify, that *they* subscribed with "*the desire to advance liberal education* in the Province and to furnish *a course* of CLASSICAL and PHILOSOPHICAL *instruction to fit* youths *interalia* for the study of THEOLOGY."

I remain very faithfully

WM. JAS. ANDERSON.

LETTER 3.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

In 1827, when Judge Chipman held his enquiry unto the affairs of the Academy, a specific question (No. 3) was put to the Trustees, in reference to the connection of the Presbyterian Church of Nova Scotia with the Academy, and the Education of Theological Students. The reply is in the hand-writing of Dr. McCulloch, as follows:

"The Trustees would further observe, that the Education of these, is so conducted, *as to prevent all interference with the funds and general business of the Institution.* For this branch of instruction, the Teacher's emoluments are derived from those among whom the students are preparing to labour as preachers of the Gospel. Even the Theological Library, which has been provided for their improvement, is the result of donations *expressly appropriated by the donors to this use.* The Trustees therefore, aware of the charge *of perverting the Academy to Sectarian purposes,* which has been made against them, would be understood *as expressly, stating that no part of the funds* intrusted to their management, *has ever been devoted to the benefit of any individual sect or party.*"

At the memorable debate, on the 1st March, 1832, reported in the "*Novascotian*" 15th March, 1832, page 87. Dr. McCulloch stated before the House of Assembly, that "*there was no Theological Class taught under the direction of the Trustees,* ~~made~~ *at the public expense—there is no mention of Theology made in the Statutes.*" Some young men who had been studying at the Academy, wished to become qualified for the ministry—they applied to the Synod of the Presbyterian Church—he was requested to instruct them. He did so gratuitously at his leisure."

In 1838, it was proposed to translate Dr. McCulloch to Halifax, and take with him ~~one~~ 200£ of the grant to Pictou Academy. Dr. McCulloch and his friends were in favor of the proposition; it was opposed by Mr. McKenzie and his friends—in order to insure the passage of the Bill. Dr. McCulloch and his friends, met at the house of Mr. Robert McKay, in Pictou, on the 24th March, and delegated Mr. A. P. Ross, to proceed to Halifax as their advocate before the Council. Mr. Ross was furnished with a brief, which among others, memorandums for his guidance, contained one to this effect. "The Rev. D. A. Fraser, having on the previous Session, presented a petition to the Assembly, affirming that it was a conscientious belief, "that the anxiety of the Old Trustees, originated chiefly in a desire to have it converted into *a Sectarian Institution for the purpose of training up young men to the duties and calling of Antiburgher Clergymen*—that this was *its original design,* and was openly avowed by the Rev. Dr. McCulloch, the Principal of the Academy." In denial and explanation, Mr. Ross is requested to produce to the Council, the statements of Dr. McCulloch, as reported in the *Novascotian,* and as I have given them above.

After the passage of the Bill of 1832, which was for the benefit of "*persons of all denominations of Christians, without distinction of sect,*" and which introduced, in addition to the Higher Branches formerly taught, "all the elementary branches usually taught in Grammar Schools," and in which, was introduced the restrictive clause in reference to the teaching of Divinity, the Synod of the Presbyterian Church of Nova Scotia, took the subject of the Academy into their consideration, and appointed the Reverends John Waddell, Thomas, Trotter, Robert Douglas, and John McCurdy,—a committee to propose an address "to the Congregations of the Presbyterian Church of Nova Scotia." The address was printed under the authority of the Synod and widely circulated; from it I make the following selections.

"The Academy IS NOT NOR EVER WAS A SECTARIAN INSTITUTION, as its *opponents have sometime affirmed*; for it is alike open to *all* denominations, and is conducted on the most liberal and conciliatory principles; *and it is for this very reason that we have patronised; and for this very reason we patronise it still. We* would be unworthy of the name of Presbyterians, and of having the interests of Presbyterians entrusted to us, did we not endeavour to place Education on a liberal and respectable footing; and diffuse a taste as extensively as possible through that community of which Presbyterians form an important part." "A liberal education is becoming indispensable for all those offices of power and trust, which our continually increasing population and advancing wealth, are daily multiplying and calling into existence; and if such an Education is slighted or despised by any denomination, that denomination whatever may be its numbers, must soon take its station in the rear; and permit others to seize on the front, together with the honour and advantage attached to it." "It is altogether a false idea that the Academy is only *a local*

Institution. It is intended and as much calculated for the *general good*, as any Institution of the kind can be, under similar circumstances." "The circumstances that the Academy possesses the means of affording a scientific education, gives a peculiar claim on the support of Presbyterians. On account of the known and acknowledged tendency of Science above all other branches of Education, to enlarge the mind, invigorate its powers, and free it from the influence of bigotry and superstition." "Now if Pictou Academy be not kept, we must either lay aside one of the most useful preparations for the ministry, or be contented to depend on other countries for religious instructions." "In the endowment of nature, the youth of the Province are not inferior to those of the mother country; and, *with education*, equally qualified to occupy every useful and honorable station; and viewing the matter in this light, *we wish the youth of our communion to possess the means of preparing themselves for every office, either sacred or civil*, to which others may aspire." This document is worthy of most serious consideration, because it is addressed "*in the name of the Synod which has always taken a deep and lively interest in the prosperity of the Academy*," to THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA" by the ministers of a sect to their flocks. I have never read an address *more* liberal, *less* sectarian—; is an address, worthy of enlightened men, in an enlightened age, and affords a pleasing contrast to certain publications of the present day.

Let me sum up. I have proved;

1st. By the draft of the original bill in the handwriting of Mr. Mortimer, that Pictou Academy was *not* intended by its founders to be *Sectarian*.

2nd. By the drafts of the petitions of the Trustees in the handwriting of Dr. McCulloch; by the declarations of the Revds. Dr. McCulloch and Duncan Ross, and of Messrs. Archibald, Smith, Fairbanks and Haliburton; by the memorial presented by Mr. Blanchard to the King. That its *Presbyterianism*, was stamped upon it by the Act of Incorporation, and by the Charter, *in defiance of their most strenuous opposition.*

3rd. By the original subscription lists, as well as by the statement of Dr. McCulloch in reference to subscriptions collected in Scotland—that the *diver sums of money*, were *not* subscribed by *Presbyterians* for the *education of their children in the Presbyterian Religion*, but by persons *of all Religious Denominations, and for the general purposes of Education*—and that even that portion of it which was subscribed by the friends of Dr. McCulloch in Scotland, *who were members of his own Church*, is proved by the certificate furnished to Mr. Wm. McCulloch, to have been for *these same purposes*, and only *inter alia to fit* young men for the *study of Theology.*

4th. By the Petitions of the Trustees, annually presented from the very passage of the Act, up to 1832, and couched in the strongest language, it is apparent that they viewed the Religious restrictions, as *invidious, disreputable, irreligious*, and highly injurious to the prosperity of the Institution.

5th. By the Address of the Synod of the Presbyterian Church of Nova Scotia, to the Congregations in their connexion, issued in 1833—That after the removal of the Restrictions, and opening up of the Trust to "persons of the several different Religious Denominations;"—*after the introduction of the Lower Branches, and the enacting of the Restrictive Clause in reference to the Teaching of Theology by the Act of* 1832—The Synod of the Presbyterian Church of Nova Scotia, recommended Pictou Academy to their Congregations, as most worthy of their support.

Having now proved the correctness of *every statement*, advanced by me in the letters of "One Concerned;" having also, I think, made it clear that the statements of the Rev. James Ross, are at variance with those made by his father and the other friends of the Academy. in reference to that Institution, both under the first Act, and that of 1832, I shall in my next, show that he has equally misrepresented the Academy under the operation of the Law of 1845.

I remain very faithfully,

Pictou, 1850. WM. JAS. ANDERSON.

LETTER 4.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The Revd. Jas. Ross, in his third letter in the "*Novascotian*" of March 18th, has thus written in reference to the communication of the Revd. Wm. McCulloch, published in the Missionary Record, in March 1849.

["That letter contains the following statement:"—Formerly we were in a more favourable position, when there existed in connexion with our Church, and to a certain extent under its control, an Institution, the Pictou Academy, from which a steady supply of well qualified Ministers might be obtained." For *this* statement, he has been publicly denounced, as asserting what he and every member of the Synod knew to be untrue, and as endeavouring to obtain from simple-minded Scotchmen, funds for our Seminary, by *falsehood, fraud* and *deception*. Persons who attempt to instruct the ignorant, and who betray such unaccountable ignorance, *or which is far worse, who wilfully misrepresent the facts of the case*, soon find their proper level in public estimation, and soon lose their power to injure."]

Any one on reading this, would naturally suppose, that Mr. Ross had here given the truth, *the whole truth*, and nothing but the truth, that in fact, Mr. McCulloch had written *nothing more* than the above quotation, but the truth is, in his zeal, and just indignation, against "falsehood, fraud and deception," Mr. Ross has forgotten to give the conclusion of the paragraph which is as follows:

["Under powerful opposition and legislative interference, that Institution, with its Library, Apparatus, and Building, have passed into other hands, and have been placed entirely beyond the controul of our Church by which the Institution was originated. By this means have we been deprived not only of the *small amount* contributed by the Government, but of all that had been raised by the friends of Education, both in the Provinces and at home. By this act, we are as a body not only excluded from any direct interest in the Institution, but from the very nature of the Act, we are prevented by what is due to ourselves, from desiring any such interest."]

I leave you to comment on Mr. Ross's conduct in reference to this matter, it is a fair sample of the manner in which he has conducted the whole controversy. As regards the assertions of Mr. McCulloch, I may say 1st. That the *small* amount contributed by Government, was £7,800.—£4,400 of which were drawn after the passage of the Act of 1832, which opened up the Trust to "*all denominations of Christians*"—*restricted the teaching of Theology—and made the Roman Catholic Bishop, the colleague of Dr. McCulloch.* 2ndly. That as *all*, the Theological Library was at once handed over to the Synod by the present Trustees, consequently there could not, by *any possibility*, have been any funds belonging to the Church, mixed up with the Provincial property. Dr. McCulloch having solemnly declared to Judge Chipman, that the Trustees had *in this respect*, taken care "*to prevent all interference with the funds, and general business of the Institution.*

The Revd. Jas. Ross, in his letters in the "*Novascotian*," not only reports the charge about the robbery of the property, and that the present Trustees have applied it "*to purposes quite foreign to the design of the original contributors*," and that "*they have introduced the Lower Branches at the expense of the Higher, so that a course of Education* cannot be obtained there, which will qualify young men for entering upon the study of the ministry;" but he adds, "*certain of the Trustees seem determined to destroy the Synod's Seminary, root and branch.*" The answer to all this is, 1st. That the Act of 1845, which has been so much misrepresented, *is substantially* the Act of 1832, which met the approval of the Synod of the Presbyterian Church of Nova Scotia, the only attention, with the exception of the transference of the Trust, being on the clause in reference to the teaching of Theology, which is based on the Resolution drawn up by the Revd. Jno. McKinlay. *And which was approved of by all the old Trustees, Mr. Ross among the number.* I refer for further information to the letter of resignation of the old Board, which I have already published.

2nd. That instead of *introducing the Lower Branches at the expense of the Higher*, the Trustees in arranging in Departments the various branches which *the Law introduced* and compelled them to teach, *followed almost literally the written suggestions furnished them by the Rev. Jas. Ross*, who in reference to the Lower Branches wrote thus—"*The Elementary Branches*—The Lower Branches—*It is the most important—It is the most laborious—It is the one on which success principally depends.*" The Trustees secured the services of the late Mr. Hay, to teach Mathematics and Natural Philosophy at a salary of £175 per annum and a fifth of the fees—Mr. Bell in his second Department, taught the Languages, and Logic and Moral Philosophy for £50 per annum, and one-fifth of the fees—the Teacher of the lower Department, received £100 per annum and a fifth of the fees. Mr. J. W. Dawson, now the Provincial Superintendent of Education, delivered in addition to the regular course, a complete series of Lectures on Nat. History—employing *three* Professors for the Higher, *one* Master for the Lower, in the opinion of the Rev. Jas. Ross, "was introducing the Lower Branches at the expense of the Higher." Among others who have certified, the Rev. Mr. Elliot who received his education at the University of Oxford, and the Rev. Mr. Herdman, a graduate of a Scotch University have testified to the ability, with which the Masters have performed their duties, and to the proficiency of their pupils.

Thirdly—None of the Trustees, have either by word or deed shewn any hostility to the establishment by the Synod of a *Theological Seminary*, on the contrary, I have reason to know that one and all of them entertain the opinions which I have ever expressed, and which I have published, that *they would have failed in their duty* if they had not exerted themselves to the utmost to establish a Theological Seminary under the complete controul of their Church. The sentiments of the Trustees are in exact accordance with those expressed by the Resolutions of the Rev. Mr. McKinlay's Congregation. "Entertaining these views, they looked on the establishment of a THEOLOGICAL SEMINARY at West River, as having a tendency beneficial to the Academy, while they at the same time, had the confident hope, that the Academy, might be instrumental in forwarding the objects of the

Synod; but when there appeared in the Report of the Home For Home Missions for 1848-9, page 186, this announcement.

"In addition to this the commencement of a course of *philosophical and Classical* instruction by placing again within the reach of the youth of our Church, the means of preparatory study, affords the strongest ground to hope that if maintained in efficiency, our Institutions even upon their present limited scale, will afford an unfailing supply of well educated ministers, as well as a safeguard against the danger arising from the absolute necessity heretofore existing, of seeking instruction beyond the control of the Church. It may also be anticipated, that eventually the facilities thus presented may be embraced by others, whose object *is not the Holy Ministry.*"

There could be no longer a doubt that the Theological Seminary, West River, instead of being a friendly auxiliary was to be the ungenerous *Rival* of Picton Academy.

But still, the Trustees have made no attack on the Seminary at West River; when they were most unjustly and ungenerously attacked by the Rev. Wm. McCulloch, they contented themselves by appealing temperately to their constituents, by whose unanimous verdict they have been upheld. But I again demand, by what clause of the Academy Act, is the Presbyterian Church of Nova Scotia, "excluded from any direct interest in the Institution"? *Or how are they "prevented by what is due to themselves from desiring any such interest"?* At the Meeting of the 30th October the Rev. Mr. Ross made no attempt to defend Mr. McCulloch for the publication of his first letter—but asked the Trustees to point out *anything of the sort* which he had written in his *public capacity as the recognized Agent of the Synod.* The enmity displayed by certain parties against the Picton Academy, was occasioned *not by its failure, but by its too great success.* In conclusion I recommend to the serious perusal of these persons, the following:

"It is a miserable game which they and too many others in their professions—a miserable, a mischievous, (and we venture to say,) a losing game. That the Clergy should watch with eagle eye, and guard with jealous care the divine trust of which they are the accredited, *but not the only*, guardians, is what no man controverts. That they should manifest a burning zeal for every good work, and deem the religious education of the young, the best hope of the coming age, will gain for them the honor and respect of every good man."

"But that they may do evil, that good may ensue, and such to advance the kingdom of righteousness, by bearing false witness against their neighbours, is what every true man, will emphatically deny, and most strenuously resist. That they should set the pulpit in antagonism to freedom of thought, and the right of private judgement—should seek to make the very essence of Popery, an active power in the secular affairs of the time, is a delusion and a folly, which their best friends lament and deplore. That they should raise the cry of infidelity, against men, who may be are as deeply impenetrated with the truth and spirituality of christianity as themselves, is proof positive that they have still a great deal to learn, as to what spirit they are of. Conduct such as this *will not make infidels* of those who have known the power and joy of true religion, but it will lead them to doubt, *whether such a visible Church is the highest or best exponent of Christianity; and to look upon it, as inferior to the world, in culture, in gentlemanly feeling, in christian charity.*"

I remain faithfully, yours

WM. JAS. ANDERSON.

Pictou, Nova-Scotia, 29th April 1850.

sioned *not by its*
cess. In conclu-
rious perusal of

hich they and too
ons—a miserable,
ire to say,) a loss
should watch with
alous care the di-
the accredited,
s what no man
uld manifest a
work, and deem
young, the best
ain for them the
od man."

that good may
he kingdom of
witness against
y true man, will
renuously resist,
t in antagonism
right of private
ke the very es-
er in the secu-
lusion and a
ment and de-
the cry of inf.
e are as deep-
and spirituality
proof positive
to learn, as to
ct such as this
o have known
on, but it will
visible Church
Christianity;
he world, in cul-
stians charity."

ours
ANDERSON.
ril 1850.